DOCUMENT RESUME

ED 226 822 PS 013 330

AUTHOR Niemela, Pirkko
TITLE A Study of Midwives as a Source of the Stereotypic Mother Image.
PUB DATE Jul 81
NOTE 21p.; Paper presented at the Workshop on Sex Roles, World Federation for Mental Health (Manila, July 27-August 1, 1981).
PUB TYPE Speeches/Conference Papers (150) -- Reports - Research/Technical (143)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Comparative Analysis; Foreign Countries; *Mothers; *Psychological Patterns; Self Concept; *Stereotypes
IDENTIFIERS Defense Mechanisms; Finland; Idealization; *Midwives; *Parenthood

ABSTRACT

A study was conducted to measure the extent to which Finnish midwives accept the "mother myth," or the stereotypical beliefs of mothers who idealize motherhood. A set of 45 statements about motherhood was administered to 382 Finnish midwives who were given 30 minutes to read the statements and indicate the extent of their agreement on a five-point scale. Principal component factoring and varimax rotation were applied to the data in order to describe the main dimensions in the mother myth. Analyses of variance were applied to midwives' factor scores in order to study the effects of midwives' age, marital status, motherhood status, and work. Results are discussed and compared with the results of similar earlier studies of mothers' attitudes toward motherhood. It is concluded that, since little difference between the responses of midwives and mothers was found, midwives are not the main source of mother-myth attitudes. (RH)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED226822

Work shop on Sex Roles
World Federation for Mental Health
Manila, July 27 - August 1, 1981

A STUDY OF MIDWIVES AS A SOURCE OF THE STEREOTYPIC MOTHER IMAGE

Pirkko Niemelä
Department of Psychology
University of Turku
Finland

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
X This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

INTRODUCTION

Effects of Idealizing Motherhood

A longitudinal study about first-time mothers shows that idealizing motherhood has several negative effects on various aspects of motherhood (Niemelä, Engblom, Erkkola 1977). Mothers who overemphasize motherhood suffer more painful deliveries and feel themselves more insecure in nursing. They are more ambivalent towards the baby, experience breast feeding as more unpleasant and breast feed a shorter time than the other mothers of the study. With the growing child they are still more ambivalent, more binding towards the child and more possessive and overprotective. Their children are more restless, more clinging in contact and show less initiative in play. The children experience a longer distance from their mother than do other children and feel less secure (Niemelä 1979).

Idealizing Motherhood as a defense

The idealizing mothers say about themselves that they are timid and insecure. Also according to Object Relation Technique (Phillipson 1955) these women are more insecure and have more distant relationship with other people than do the other women of the study. They feel less sure as persons and women, as workers and partners. They say that they have also had a distant relationship with their parents. It seems that these women want motherhood in order to gain an identity and to earn a place among people (Niemelä 1979). In order to earn their place they need to emphasize motherhood more than other women do and they

PS013330

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Pirkko Niemelä
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)"

also have to fulfil the demands of the Mother Myth. They need to feel perfect as mothers and they demand that a mother denies her feelings and forgets about her own needs. Acceptance of the stereotypic mother image of the Mother Myth gives them guide lines how to be mothers and true women. They hide and cover their insecurity with the Mother Myth.

Where does the Mother Myth come from?

While the Mother Myth is a part of the present culture, how is it mediated to mothers? If it is mediated to mothers through some specific channel, this channel could be changed. If there is some specific group of health care staff involved, this staff could possibly be re-educated through information and through acceptance and awareness of insecurities about womenhood and motherhood. This study was undertaken to measure the amount of acceptance of the Mother Myth among Finnish midwives.

In Finland the midwives take care of mothers in child birth and also ante- and postnatally. This care is free for every mother and available all over the country. Mothers are seen by midwives in antenatal clinics throughout their pregnancy, first once a month, later twice. The antenatal classes are given by midwives. Both the antenatal midwife and the one in postnatal care make a home visit to a mother. Thus every mother sees her midwives many times and the midwife is often a very important person for the mother during pregnancy. Are the midwives the ones who mediate to mothers attitudes concerning motherhood? If their own attitudes are along the lines of the Mother Myth, it may be through midwives that the idealizing mothers have accepted the Mother Myth against their insecurities about motherhood.

In the longitudinal study (Niemelä, Engblom, Erkkola 1977) cited above a third of the 38 mothers agreed with statements depicting the Mother Myth. The midwives working in antenatal clinics selected women who were expecting their first child so that they would represent "normal" mothers, i.e. with normal age range of 20-30 years old, with normal life situation,

i.e. a permanent relationship with the child's father, with normal pregnancies and with birth predicted to be normal. It may be that the midwives selected a "super normal" sample of mothers who one-sidedly emphasized their happiness about motherhood because the amount of idealizing mothers in this sample is quite high, i.e. a third.

Later, an other sample of mothers was taken in order to estimate the amount of idealizing mothers. Every mother coming to an antenatal clinic in the centre of the city of Turku during one week was asked to rate her agreement with statements expressing idealization of motherhood. Of these 43 mothers about a fifth rated high in Idealizing Motherhood. This sample probably better represents Finnish mothers than the one selected by the midwives. The answers of the midwives will be compared with this sample, in order to find out whether the acceptance of the Mother Myth among midwives is higher, lower or equal to the proportion of mothers accepting the myth.

How should the Mother Myth be described?

In the studies cited above, Idealizing Motherhood was measured by mothers' agreement with five statements which all emphasize that only a mother is a real woman. The statements were the following: "Pregnancy and childbirth make a woman a real woman", "A woman can really feel herself a woman only after giving birth", "Every woman should experience childbirth at least once in her life", "Joy of motherhood can only be felt by a woman who herself has given birth" and "Motherhood is the most wonderful thing in a woman's life". The mothers rated their acceptance of each statement on a five point scale and the ratings were summed for a total score. Do the above statements represent the sphere of the Mother Myth? Is the Mother Myth a construct which can be considered as one dimensional only? In order to answer these questions, more statements describing the Mother Myth must be included in the measurement

and the assumption about one dimension has to be examined. This study is also an attempt to describe the dimensions of the Mother Myth.

Are midwives a homogeneous group?

When the midwives are considered as a source of attitudes for mothers, they are understood as a group with similar opinions. However, they probably differ in their attitudes and opinions about motherhood. What aspects might these differences be related to? Midwives who differ in age might hold different attitudes about motherhood. Being a mother or not probably affects one's image of motherhood. Acceptance of the Mother Myth might also be related to one's life history,e.g. being married, unmarried, divorced or widowed. Further, the midwife's work and working environment probably affect and create her opinions, e.g. the midwives working in the obstetric ward might see motherhood differently from those in antenatal care.

METHODS

Statements

Midwives' agreement with the Mother Myth was studied by a set of statements about motherhood. This set included, first, the statements used in earlier studies to measure idealizing motherhood. New statements were created on the basis of the demands for an ideal mother, also used in earlier studies. Further, the statements used by Hare-Mustin and Broderick (1979) were examined and the statements applying to Finnish conditions were translated and somewhat modified. New statements were also composed. The clarity of the statemants was tested by 10 persons, and the 45 most non-ambiguous statements were selected. The agreement with each statement was measured by a five point scale, on which 1 = agree, 2 = agree somewhat, 3 = I cannot really say, 4 = disagree somewhat, 5 = disagree.

Subjects

The subjects were 382 Finnish midwives participating in a Midwives' annual meeting in November 1980. These midwives make about 20 % of all midwives actively working in Finland.

The age of the midwives participating in this study ranged from 25 to 62 years. 21 % were under 34 years of age, 38 % between 35 and 45, 31 % between 46 and 54 and 10 % over 55 years of age. 65 % were married, 5 % living unmarried with a male partner, 19 % were unmarried, 5 % divorced and 6 % were widows. Most of them, 77 %, had children. 25 % of mothers had their youngest child under 6 years of age, 29 % between 7 and 12 years, 23 % between 13 and 16 years, and for 23 % of mothers their youngest child was over 17 years of age. Thus the midwives are not only a source of motherhood attitudes for other women receiving their service, but most of them are mothers themselves, and represent mothers with children of varying ages.

Nearly half of the midwives participating in this study, 46 %, worked in the antenatal care in childcare clinics. 36 % worked in the obstetric ward. 4 % worked in the postnatal ward in obstetrics hospitals, 3 % in the childcare clinics and 11 % were in administrative work.

Procedure and treatment of data

The midwives were given 30 min. to read the statements and indicate their agreement. Principal component factoring and Varimax rotation were applied to the data, in order to describe the main dimensions in the Mother Myth. The criterion for finishing factoring was eigenvalue = 1.0. A factor score for each factor was obtained by summing up the agreement scores for the statements with the highest loadings on each factor. Analyses of variances were applied to midwives' factor scores in order to study the effects of midwives' age, marital status, motherhood and work.

RESULTS

Dimensions of the Mother Myth and the midwives' agreement

The results of the factor analysis show eleven factors. Table 1 depicts the statements best describing each factor.

-Table 1 -

Table 1 also shows how much the midwives agree or disagree with each statement.

Factor 1 emphasizes that "Only a mother is a real woman". This factor closely resembles the set of statements used in the earlier studies where the degree of idealizing motherhood has been estimated among mothers at antenatal clinics. The midwives of this study agree with the statements of factor 1 rather little. The only statement the midwives agree as much as disagree with is "Every woman should experience childbirth at least once in her life".

Factor 2 says that "A mother is never angry". With these statements the midwives disagree rather much.

Factor 3 depicts "Motherhood as duty and sacrifice". Also in this factor there is some emphasis on a mother being a real woman: a woman becomes a real woman through pregnancy and childbirth, and breast feeding gives a woman a feeling of being a real woman. The midwives disagree more than agree with most statements. The statement about breast feeding giving a feeling of being a real woman is agreed with by most.

Factor 4 includes statements which do not describe the Mother Myth. They describe understanding of mother's negative feelings The first statement is agreed with by the midwives, the second is not.

Factor 5 includes statements saying that no real woman would give her child away and that couples who do not want children are selfish. Midwives agree fairly much with the three first statements while they agree less with that a woman who does not breast feed is not mature as a mother. Several midwives pointed out, however, that it makes a difference whether the woman does not want or cannot breast feed.

Factor 6 says that "The Mother Myth is not realistic". Over half of the midwives agree with these statements at least to some extent.

Factor 7 includes the statement that motherhood is the most wonderful thing in a woman's life and the statement that motherhood is a woman's most important task. Most of the midwives agree with the first statement and disagree with the second one.

Factor 8 says that a non-mother is selfish and unnatural. Most of the midwives disagree with this statement.

Factor 9 says that love for children comes before love for men. Most midwives disagree with this statement.

Factor 10 includes statements about fathers. The first statement says that the "instinct of motherhood" is equally strong both in men and women. Most midwives agree with this. The second statement says that a father can never replace a mother. Most of the midwives disagree with this.

Factor 11 includes statements about working mothers. By far the majority of the midwives support working mothers.

Effects of age, marital status and motherhood

Age

-Table 2-

Table 2 shows the effects of midwives' age on their agreement with the Mother Myth factors. On the factors 2, 3, 5, 7, 8 and 9 the effects of age are very significant and linear. The older the midwife, the more she agrees with these Mother Myth factors. On factor 10 the effect of age is also significant. The youngest midwives disagree most with the statement that only a mother can take care of a child. The oldest midwives disagree more than the middle groups. However, only the difference between those under 34 years of age and those between 46-54 years of age is significant. There is also a tendency ($p \leq .10$) that the oldest midwives agree most with factor 11, i.e. that a working mother is worse as a mother than a mother who stays at home, even if the disagreement scores are quite high for all the groups.

Marital status

The unmarried and the divorced disagree most with the statement that " Only a mother is a real woman " while those who are living with a male partner without marriage agree most ($F = 2.87^{+}$) with this factor. The divorced ones also disagree most with the statements that working mothers would be worse as mothers than mothers who stay at home, while it is the unmarried ones who agree most with this factor ($F = 2.53^{+}$).

Motherhood

-Table 3-

Table 3 shows the effects of whether a midwife is herself a mother or not. This has a very significant effect on factor 1. The mothers agree more than the non-mothers that only a mother is a real woman. The mothers also agree almost significantly more that motherhood is the most wonderful thing in a woman's life. The non-mothers agree significantly more than mothers that a real mother is never angry, and almost significantly more that the role of mother should be more central than work.

As the mothers have children of different ages, the effect of the age of the youngest child was also examined. The only significant effect found was that the mothers who have children under six years of age disagree almost significantly ($F = 2.73^{+}$) with the statement that a father cannot replace a mother in child care. On this factor there is no difference between the other mothers, whether they have children between 7-12 years,

between 13-16 years or children over 17 years.

There is also a tendency ($F = 2.38$, $p \leq .10$) that the mothers of small children disagree more with factor 5 than do mothers with older children. Also the mothers who have their youngest child in puberty disagree with this factor more than the rest of the mothers.

Work

The only difference between midwives who work in the obstetric ward, in antenatal care, in postnatal care, in child care or in administrative work was obtained on the first factor ($F = 3.78^{++}$). Those working in the obstetric ward and those in the postnatal ward disagree most with the statement that only a mother is a real woman. Those who work in the childcare clinics and see mothers with small children agree most with the statements of factor 1, and the midwives working in antenatal care come next.

Comparison between midwives and mothers

The midwives and the unselected group of mothers from an antenatal clinic are compared as to their agreement with the five statements about idealizing motherhood which have been used in earlier studies. No statistical differences were found between the groups for the four statements: " Pregnancy and childbirth make a woman a real woman " ($t = 1.50$), " motherhood is the most wonderful thing in a woman's life " ($t = 1.53$), " every woman should experience childbirth at least once in her life " ($t = 0.39$) and " a woman can really feel herself a woman only after giving birth " ($t = 0.79$). Only on one statement, " the joy of motherhood can only be felt by a woman who has herself given birth " was there an almost significant difference ($t = 2.39^{+}$) between mothers and midwives. For mothers' agreement the mean was 3.77 and for the midwives 3.16, on the rating scale: 1 = agree much, 2 = agree somewhat, 3 = cannot say, 4 = disagree somewhat, 5 = disagree much. The standard deviation

for mothers was 1.49 and for the midwives 1.59. 12 % of the mothers and 25 % of the midwives agreed very much with the statement while 51 % of the mothers and 30 % of the midwives disagreed very much. Midwives show slightly higher idealization of motherhood.

DISCUSSION

Midwives as the source of the stereotypic mother image?

There is only a slight difference between the midwives of the study and the unselected group of mothers from the antenatal clinic on the statements emphasizing motherhood as the source of being a real woman. Therefore it might be reasoned that the midwives are not the main source of Mother Myth attitudes for mothers. The channels of mediation of the Mother Myth has to be looked for elsewhere.

In this study a fairly small group of mothers from one city was compared with a big group of midwives from all over Finland. Another study is being planned in which all the mothers going to antenatal clinics in Turku and all the midwives working in Turku will give their ratings of agreement with attitudes about motherhood. In this study the medical doctors working in the clinics will also be included so that the attitudes of mothers and midwives can be compared with those of the medical staff.

Older midwives support the Mother Myth more

The older the midwives, the more they agree with statements depicting the Mother Myth. Data do not tell what makes older midwives accept the Mother Myth more. Perhaps it was the general cultural atmosphere in their youth, but it might also be the attitude towards mothers in their training wards during their nursing and midwife education. We can say that it is not the fact that their children are older, because the effects of the age of the youngest child are much less significant, and not even linear as the effects of age are.

Motherhood affects attitudes about motherhood

The midwives who are mothers themselves emphasize the significance of being a mother for a woman. They also agree that motherhood is the most marvellous thing in a woman's life. Thus they emphasize the positive sides of being a mother. It is, of course, understandable that the non-mothers agree less with that only a mother is a real woman or that motherhood is the most wonderful thing in a woman's life. However, the non-mothers do agree more with the demands on mothers. According to the non-mothers, a real mother does not get angry with her child nor irritated about child care. Further, the non-mothers emphasize more that a working mother cannot be an equally good mother as a mother who is at home. Perhaps it is easier for them to demand more from mothers as they are not mothers themselves.

The same kind of effect is seen when examining the effects of the age of children. The mothers with the youngest children disagree most with the statement that a father cannot replace a mother. They probably need most help and support from their partners. This effect is not due only to the effect of the age of the mother, because the other three groups do not differ from each other on factor 10 while the groups differ linearly on factor 10 as function of age. Further, the mothers with children at the most difficult ages, i.e. in the early years and at puberty, understand best that a woman might give her child away. Accordingly the present life situation of a mother also affects her attitudes about motherhood.

Working experience as a source of attitudes towards motherhood

The midwives who see mothers when mothers have the most difficult time, that is in labour, as well as the midwives who see mothers when mothers are most insecure about themselves as mothers and about mothering, i.e. in the postnatal ward,

disagree most with the statements describing only mothers as real women. It seems that their work experience has disillusioned them in this respect. On the other hand, the midwives who see the mothers when they are expecting a child and the midwives who work at the child care clinics, seeing mothers when the postpartum difficulties are often already over, agree most with the statements emphasizing motherhood for a real woman.

What is the source of Mother Myth for mothers?

The data show that life history, the present life situation and the experience at work affect midwives' attitudes towards motherhood. It may be assumed that the attitudes to motherhood are mediated through many channels and formed by many different experiences also among "ordinary" mothers. The data of this study on midwives thus goes along with earlier studies about idealizing mothers. As described briefly in the beginning, it is the life history and the present life situation that affect mothers' attitudes about motherhood and make some mothers take the idealizing attitude as a cover for their insecurity as mothers and as persons. Acceptance or nonacceptance of the Mother Myth is closely related to the ways a woman sees her life and copes with her difficulties in being a mother. We probably cannot search for only one source to something that plays such an essential role in a woman's life.

REFERENCES

Hare-Mustin, R.T. and Broderick, P.C. The Myth of Motherhood: A study of Attitudes Towards Motherhood. Psychology of Women Quarterly 4, 114-128, 1979.

Niemelä, P. Overemphasis of Mother Role and the Inflexibility of Roles. World Federation of Mental Health Congress, a workshop on sex roles, Salzburg, 1979. In: Sex Role Attitudes and Cultural Change, Eds. Ira Gross and John Downing. D Reidel Publishing Company of Holland. In press.

Niemelä,P., Engblom, P. and Erkkola,R. Psychological preparation for parenthood. V International Congress in Psychosomatic Obstetrics and Gynaecology, Rome 1977. Academic Press, London 1980.

Phillipson,H. The Object Relations Technique. Tavistock Publications, London 1955.

Table 1. The statements describing each Mother Myth Factor with factor loadings in parentheses, and number of midwives in % agreeing/disagreeing with each statement.

	Agreement in %				
	agrees	agrees somewhat	cannot say	disagrees somewhat	disagrees
Factor 1:					
A woman can really feel herself a woman only after giving birth (.67)	6	8	11	16	60
A woman who has no children is somehow deficient, only a half-woman (.62)	3	2	7	13	75
Without a child a woman's life is empty and meaningless (.53)	7	13	11	25	45
Every woman should experience childbirth at least once in her life (.53)	27	14	15	15	28
Pregnancy and childbirth make a woman a real woman (.52)	10	16	11	24	39
Factor 2:					
A good mother never feels anger towards her child (.72)	1	3	2	18	76
A good mother never feels irritated about looking after her child (.67)	2	5	3	25	65
A real mother gets everything in her life through motherhood (.52)	2	6	7	24	62
Factor 3:					
Breast-feeding gives a woman the feeling that she is a real woman (.60)	20	21	11	21	27
The reward for a mother is knowing that she has done her duty (.55)	14	15	12	18	42
If women want to be respected, they should try to be better mothers (.51)	9	14	14	20	42
A woman realizes herself best as a mother (.48)	9	18	9	32	32
A good mother is patient and self-sacrificing (.48)	12	22	8	29	29
Pregnancy and childbirth make a woman a real woman (.45)	10	16	11	24	39
A real mother puts her child's needs before her own (.42)	14	21	7	29	30
Factor 4:					
Motherhood is always associated with negative feelings, too (.52)	59	19	9	6	7
It is understandable that a mother does not love all her children equally much (.52)	19	19	17	17	29

2
TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)"

Table 1 continued

	Agreement in %				
	agrees	agrees somewhat	cannot say	disagrees somewhat	disagrees
Factor 5:					
A woman who chooses abortion or gives her child away, will always suffer from guilt (.61)	20	23	23	19	15
A woman who is true to her basic maternal instincts would not give a child up for adoption (.52)	30	19	13	18	20
Many couples do not have children because they selfishly only want to achieve a high standard of living (.44)	32	24	16	14	14
A woman who does not want or cannot breast feed is not mature as a mother (.44)	11	7	7	15	60
Factor 6:					
Putting too much emphasis on motherhood only makes a mother feel unnecessarily guilty (.70)	37	27	11	15	10
Motherhood has been made into a myth, which no woman can in fact realize (.40)	36	22	14	15	12
Factor 7:					
Motherhood is the most wonderful thing in a woman's life (.61)	27	29	13	14	17
Motherhood is a woman's most important task (.57)	7	12	9	24	48
Factor 8:					
A woman who does not want children is selfish (.57)	13	10	18	21	38
A married woman who does not want a child, is unnatural (.37)	14	14	16	22	35
Factor 9:					
Women's love for children is primary, love for a man secondary (.47)	16	15	13	21	35
A real mother puts her child's needs before her own (.44)	14	21	7	29	30
A real mother tries to be a perfect mother (.40)	10	14	14	26	36
Factor 10:					
"The instinct of motherhood" is equally strong both in men and women (-.59)	32	26	12	16	14
A father can never replace a mother (.45)	17	15	7	28	33
Factor 11:					
A working mother can raise her children as well as a mother who does not work (-.68)	54	24	6	7	9
A woman who considers her work as important as being a mother, is not a good mother (.40)	2	5	8	24	61

Table 2. Means and standard deviations (in parenthesis) of the Mother Myth factor scores for age groups as well as F-values describing differences between the age groups. After each factor the maximum value of agreement - of disagreement for the factor in parenthesis.

Factors:	Age in years ≤ 34	35-45	46-54	55 ≤	F
	n (80)	(140)	(119)	(39)	
1. Only a Mother is a Real Woman.(5-25)	20.27 (4.68)	19.27 (4.47)	19.11 (4.81)	18.23 (3.89)	1.87 n.s.
2. A Mother is Never Angry.(3-15)	13.98 (1.89)	13.79 (1.79)	13.10 (2.41)	12.66 (2.27)	5.85***
3. Motherhood is Duty and Sacrifice. (7-35)	26.61 (6.07)	25.25 (6.07)	23.81 (6.37)	20.86 (7.73)	7.63***
4. Mother has Negative Feelings. (2-10)	5.19 (2.18)	4.76 (2.15)	5.15 (2.13)	5.28 (2.47)	1.13 n.s.
5. No Real Woman would give Her Child Away. (4-20)	13.85 (3.87)	12.09 (3.76)	11.68 (3.96)	10.84 (4.14)	6.99***
6. The Mother Myth is not Realistic. (2-10)	4.83 (2.12)	4.66 (2.17)	4.84 (2.46)	4.85 (2.23)	0.18 n.s.
7. Motherhood is the Most Wonderful Thing (2-10)	7.35 (1.95)	6.87 (2.22)	5.97 (2.52)	5.90 (2.60)	7.63***
8. A Non-mother is Selfish. (2-10)	7.71 (2.42)	7.29 (2.31)	6.87 (2.58)	5.85 (2.60)	5.64***
9. Love for Children comes first. (5-15)	11.94 (2.51)	10.76 (3.00)	9.92 (3.18)	8.24 (3.09)	15.11***
10. A Father cannot replace a Mother. (2-10)	7.61 (2.31)	6.82 (2.24)	6.64 (2.31)	7.05 (2.31)	3.56**
11. The Role of Mother should be More Central than Work. (2-10)	8.60 (1.87)	8.65 (1.74)	8.19 (1.89)	7.29 (2.08)	2.52

Table 3. Means and standard deviations (in parenthesis) of the Mother Myth factor scores for mothers and nonmothers as well as the F-value describing differences between the groups. After each factor the maximum value of agreement or of disagreement for the factor in parenthesis.

Factors:	n	Mother (88)	Nonmother (290)	F
1. Only a Mother is a Real Woman. (5-25)		20.86 (3.54)	18.87 (4.78)	12.76 ***
2. A Mother is Never Angry. (3-15)		13.03 (2.29)	13.64 (2.04)	5.55 *
3. Motherhood is Duty and Sacrifice. (7-35)		25.42 (6.17)	24.44 (6.62)	1.38 n.s.
4. Mother has Negative Feelings. (2-10)		5.11 (2.05)	5.00 (2.23)	0.17 n.s.
5. No Real Woman would give her Child Away. (4-20)		12.79 (4.13)	12.04 (3.93)	2.32 n.s.
6. The Mother Myth is not Realistic (2-10)		4.76 (2.23)	4.77 (2.26)	0.00 n.s.
7. Motherhood is the Most Wonderful Thing. (2-10)		7.07 (2.02)	6.44 (2.45)	4.79 *
8. A Non-mother is Selfish. (2-10)		7.29 (2.36)	7.03 (2.53)	0.69 n.s.
9. Love for Children comes first. (5-15)		10.44 (2.93)	10.50 (3.21)	0.03 n.s.
10. A father cannot replace a Mother. (2-10)		7.20 (2.11)	6.84 (2.36)	1.62 n.s.
11. The Role of Mother should be More Central than Work. (2-10)		7.99 (2.01)	8.55 (1.80)	6.19 **